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ties in reconciling the facts in the case with the common view of pentateuchal history is confessed by all. But the first thing is to ascertain these facts; and we think that they are presented clearly and fairly by Prof. Smith in his article published in this number. His aim is only to make a statement of the case, and the questions involved. It is a problem well deserving study. We would urge those who have not done so, to read in connection with this, the chapter entitled "The Worship in High Places," in Prof. Green's "Moses and the Prophets." Nowhere else is there to be found so satisfactory an explanation of the conduct of Samuel in this particular. Whether or not the explanation is sufficient, is, of course, the question.

The General Interest in the Critical Questions.—There is a very deep interest felt at present in subjects which heretofore have been entirely given over to the hands of scholars. This interest is wide-spread. Two queries arise: (1) Why is this the case? (2) Will it long continue?

The fact itself may be accounted for partly because to-day Christian people in general show a more lively interest in everything that pertains to their religion. It is also true that at no previous time have those who professed Christianity, attained to the same degree of scholarship and intellectual activity. There are more Christian scholars among the ministers and laymen of our day than ever before,—let us hope, however, that the number may yet be increased. But the chief reason why these questions of "criticism" have excited such general interest is found in the fact of their fundamental significance. It is not too much to say that everything is involved, since everything rests upon that most fundamental of all doctrines—Inspiration. If the conclusions even of the most radical critics can be shown to be consistent with a correct theory of Inspiration it really matters not what they may be. But if the result is to be the denial of Inspiration and the placing of the Old Testament Scriptures upon a plane with other ancient writings, then what?

Will this agitation continue long? There are some who think that it is a matter of recent growth, and that within a short time it will wear itself out, and the whole question will be dismissed from the mind. Similar discussions concerning the New Testament and Homer are cited as parallels. The term "Higher Criticism" is supposed to be a *new* one, invented for the purpose of throwing discredit upon "Lower Criticism," which is understood to refer to the traditional way of viewing these questions. This *may* be true, but facts seem to point in a different direction. Ever since the publication of Eichhorn's "Introduction to the Old Testament" (1780), that which he denominated *Higher Criticism*, otherwise known as *Literary Criticism*, in distinction from *Lower* or *Textual Criticism*, has been fighting its way for recognition. Nor is it even yet universally recognized. There are many who still refuse to allow the Bible to be investigated from the human stand-point, who still refuse to notice the *human* element in Scripture. The study of the Science of Old Testament Introduction, although it dates far back, is but begun, and we may look forward to many years of painful discussion. The questions that have been started are numerous, and the data for settling them, scarce. New material is constantly being found, which must be systematized before it can be used to ad-

vantage. It is not to be expected, therefore, that a year or a decade, or a century will see the matter settled.

⇒BOOKS OF NOTICES.⇐

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

GESENIUS' DICTIONARY.

At the Oriental Congress held in Berlin in September of 1881, Prof. Volck of Dorpat announced the publication of a ninth edition of Gesenius' dictionary (*Handwoerterbuch zum Alten Testament*) from himself and his colleague, Prof. Muehlau. After excusing the shortcomings of the eighth edition (1878) on the ground of the insufficiency of the time allotted to the editors for their work, he promised for the new edition a complete revision of all the material, etymological, exegetical and archeological, as well as a new introductory treatise on the sources of Hebrew lexicography, or at least a complete revision of the original treatise of Gesenius, bearing date 1823 and prefixed to every edition since. This announcement occasioned a brief debate on the faults of the eighth edition. The general charges made were that sufficient attention had not been paid by the editors to recent exegetical work, with the exception of that of Prof. Franz Delitzsch, that the comparison of Arabic and other Semitic tongues was rather mechanical than scientific, and the varied usage of the same word by different writers was not clearly defined. Prof. Volck waived his right to answer these complaints, and promised for the new edition all that care and toil could do.

The first half of the work (through יְהוָה) has been for some little time before the public, and the second half, originally promised for the autumn of 1882, will soon be out. In spite of promises our indulgence is craved once more. The last edition was all gone, and the publisher (Vogel, Leipzig) could not wait, therefore the work had to be prematurely hurried through the press.

The co-workers on this edition are essentially the same as on the last. The eighth edition was the first to make use of the etymological work of Prof. Fleischer of Leipzig, the greatest Arabic scholar in Germany, if not in the world. In the ninth edition his assistance is more direct and extensive. Prof. Franz Delitzsch, whose name is a synonym for Hebrew scholarship, has taken an active part in the preparation of this edition, as he did also in the last. Prof. Schrader of Berlin placed at the disposal of the editors the proof sheets of his new edition of KAT. In addition to this, Prof. Strack of Berlin lent his private, annotated copy of the eighth edition to the editors, which may account for an occasional reference to Prof. Dillmann's commentaries, as also to Ryssel's work in the last edition (1876) of Fuerst's Woerterbuch, these two means of assistance having been especially emphasized by Prof. Strack in his remarks on the eighth edition in the Oriental Congress. It is said that a certain distinguished Assyriologist was also